

SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me"—John 5:39.



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so"—Acts 17:11.

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DIGRESSION MARCHES ON

H. E. Phillips

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DIGRESSION MARCHES ON

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . ." (I Tim. 4:1). "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth . . ." (II Tim. 4:3,4).

The last 120 years have proved the truthfulness of these statements from the inspired apostle. Departure never stops once it has started. One error leads to another. The attitude that permits one innovation demands others, and the digression never stops short of complete departure from God. The vain glory and carnal mind of men demanded the creation of the missionary society and the instrument of music in worship about one hundred years ago. Those who opposed these departures were charged with causing division in the church, but the fact remains that these innovations were the real cause of the division. This same evil has been working in the church of the Lord since the second world war. Another denomination has now been formed just as it was in the case of the Christian Church. It is only a matter of time until the instrument of music, special religious holidays, a full fledged clergy, full cooperation with other denominations, and all the characteristics of false religions occur. Get ready for it! There is no stopping the birth of this new sister denomination to the Christian Church. It is already upon us!

We have not been ignorant of the real designs of the promoters of the issues now before the church. Any student of history should know that the so called "Christian Colleges" are the real promoters. Orphan Homes and Sponsoring Churches were only stepping stones to the church support of the colleges. The departure has gone far enough now for

these promoters to demand "Church Colleges." If you oppose the "college-in-the-budget," get ready to **change** or be branded an "anti"! You will have to fight a losing battle with these promoters or come all the way back to the foundation of the faith once delivered to the saints. This is the only ground upon which a successful fight can be made.

This present digression has already reached the point of refusing to publicly defend their program of iniquity. Hardly a man can be found among them who will even talk about debating his cause. This is exactly the position of the Christian Church today. Nothing but human wisdom serves as the authority for their works.

I said the "college-in-the-budget" was the real goal behind the emotional appeals for the orphan homes and other benevolent arrangements.

Foy E. Wallace, Jr. said: "In the present controversy over the sphere of the school, the college and the church, the colleges are again the aggressors. Every few years the issue is revived by colleges or representatives of the colleges. The controversy can be as easily stopped as it started—let the schools cease to infringe on the divine principle of the independence of the church from all human institutions, quit imposing the college on the church, and all will be well. In short, let the college stay in its place, and let the church alone" (**The Bible Banner**, May, 1947, page 12). W. W. Otey said: "If the putting of the schools in the budgets of the churches, to be supported out of the Lord's treasury is not stopped, and I doubt if there is power enough to stop them, then there will be another division in this generation" (**The Bible Banner**, May, 1947, page 1).

N. B. Hardeman said: "Regarding the recent 'College Question,' I have always said that I would oppose the placing of our schools in the church budgets, and thus binding the church to their support; but that any congregation has a right to make a donation to a school, I verily believe. I did not think in 1938 that any principle or law would be violated, and I do not believe such in 1947. I would like to see someone who opposes this right state the principle and give the law permitting a church to donate to the building of a meetinghouse with all of its modern equipment, a preacher's home, to orphans' homes, and homes for the aged, and forbidding the giving to a school wherein the Bible is taught... If it is a serious issue to donate to a school—a human institution—why is it not a serious issue to donate to an orphans' home—a human institution?" (**Gospel Advocate**, July 31, 1947, page 560).

Again N. B. Hardeman said: "... I have always believed that a church had the right to contribute to a school or an orphanage if it so desired. In all that I have written, there is no conflict on this matter. The right to contribute to one is the right to contribute to the other. Note the parallel: 1. The school is a human institution; it has a board of directors, it teaches secular branches in connection with the Bible. 2. An orphan home is a human institution ; it has a board of directors; it teaches secular branches in connection with the Bible. The same principle that permits one, must also permit the other. They must stand or fall together" (**Firm Foundation**, October, 1947, page 1).

Foy E. Wallace, Jr. said: "There has always been a question about the operation of an institutional orphan home. If the church can do its benevolent work through a 'board of directors'—a benevolent board; why not its preaching work, or 'missionary work,' through a missionary board? And certainly if the church can do education work through a board of education, there can be no logical reason why the same church could not do its missionary work through a board of missions" (**The Bible Banner**, July, 1947, page 14).

It does not take a Solomon to detect the real design behind the forcing of institutional homes into the church treasuries: It was to establish a practice that would allow colleges to **be supported from the church treasuries**. The time has now arrived in the ranks of liberalism to boldly announce the intention of binding the churches to support colleges. About all of the "Christian Colleges" among us today, with the exception of Florida College in Tampa, Florida, have announced their willingness to solicit and accept money from churches.

Batsell Barrett Baxter recently preached three sermons at the Hillsboro church of Christ in Nashville, Tennessee which have been published in a tract entitled: "Questions and Issues of the Day." On page 29 he says: "Actually, the church has depended upon these schools for many years to play a major role in the training of preachers, elders, teachers, and others. Is it not right that the church should provide the funds for the training of its own leaders?"

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is not right that the church should provide the funds for the training of its own leaders?"

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. **The orphans' home** and the Christian school must stand or fall together."

On page 30: "If it is a good work and God wants it done, then the church can support it out of its treasury. It is in this line of thinking that I urge the elders of the church to contribute to the ongoing of the Christian schools in order that the God-given obligation to train our young people may be discharged."

We wonder how long it will be before we will hear some "confessions" from those who have recently stated in print that they oppose the church

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support of colleges? I can assure you of one thing: the "powers that be" are too strong to buck and remain in the institutional camp. If you refuse to go along with this doctrine, you will be branded an "anti." If you have swallowed the benevolent and missionary society doctrine, you must also swallow the church support of colleges or face the full fury of the forces of digression.

It would, indeed, be interesting to hear some debates between the benevolent society and sponsoring church brethren who differ about the church support of colleges. But, of course, this is very unlikely since they no longer believe in debates. I can assure you of one thing: the "anti-college-in-the-budget" brother will learn what is wrong with the "orphan-home-in-the-budget" doctrine when he tries to oppose church support of colleges. They stand or fall together!

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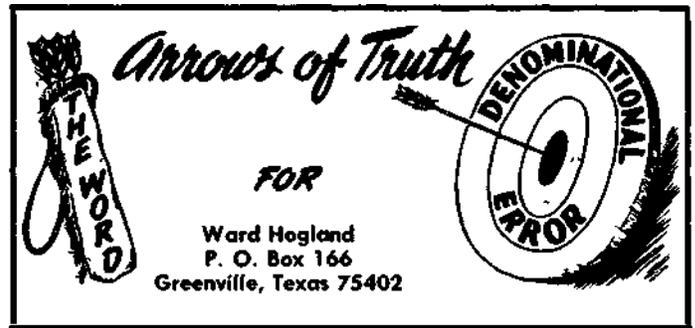
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"THE MOUNTAIN OF THE LORD'S HOUSE"

Mr. I. W. Yandell, a Free Will Baptist preacher boasted that he had participated in more than one hundred debates. He met Will M. Thompson, at least ten times on the polemic platform. Before I met Mr. Yandell, back in 1953, I contacted brother Thompson, who at that time lived in Atoka, Oklahoma. Brother Thompson said, "Mr. Yandell is probably the meanest debater in the United States." It didn't take me long to discover what he meant. While discussing the establishment of the church Mr. Yandell affirmed as most Baptists do, that the church was established on a mountain in Judea as found in Mark 3:13 and Luke 6:13. He went to Isaiah 2:2, where the prophet said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." He made the mountain in Isaiah literal and then affirmed that the statement from Mark 3:13, which says, "And he goeth up into a mountain," was a fulfillment of Isaiah Two. This is the usual "Mountain in Judea" theory taught by Baptist people.

First, I have never been able to figure how that Baptist preachers can make "mountain" both figurative and literal in the same passage. Mr. Yandell nor any other preacher has been able to explain this. Furthermore, if Isaiah meant a literal mountain then the Baptist preachers have the Lord building a little mountain in a big mountain! He said, "The mountain of the Lord's house will be established in the top of the mountains." So we have a little one in a big one. This, of course, is nonsense. The word "mountain" means "government." In Zachariah 1:16 we are told that the house of the Lord, or church would be built in Jerusalem and not in one of the mountains of Judea. A casual reader of the Bible also knows that Jesus said later, "Upon this rock I will build my church" (Matt. 16:18-19). The verb "will build" from "oikodomeo," which points to the future means "to found" according to Thayer.

Mr. Yandell also went to Luke 12:32 and tried to uphold his "Mountain" theory. Jesus said, "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." Mr. Yandell misquoted this text several times in one speech. He said, "Fear, not little flock; for it is your father's good pleasure to have given unto you the kingdom." Brother George B. Curtis, who was moderating for me decided to call a point of order and ask Mr. Yandell to correct the statement. He said, "Mr. Yandell, would you take my Bible and read Luke 12:32 to this audience?" Mr.

Yandell very angrily replied, "So you want to get in this debate do you?" This was the only answer we received. It makes mighty good reading for a Baptist preacher to shift Luke 12:32 to past tense and claim the kingdom had already been established!

This shows how far some men will go to uphold false doctrine. Finding the establishment of the church is a very simple process for any person who loves the Lord. First, it was to come during the lives of some of the **apostles**. In Mark 9:1 Jesus said, "Verily I say unto you that there be some of **them** that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." This places the coming of the kingdom during the lives of some of the apostles.

Second, **Jerusalem** was to be the place. In Luke 24:47 the Lord said, "Repentance and remission of sins should be preached in his name, among all nations, beginning at **Jerusalem**."

Third, It was to come with **power**. In Mark 9:1, the passage above, the Lord tells us that the kingdom would come with **power**.

Fourth, The power was to come after the **Holy Ghost** had come upon the apostles. In Acts 1:8 the Lord said, "But ye shall receive **power**, after that the **Holy Ghost** is come upon you."

Fifth, We find the Holy Ghost came in Acts 2:4, which says, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the **spirit** gave them utterance." In summary, Acts Two reveals that the church started in **Jerusalem**, the right place; with the presence of the **apostles**, the right people; with the **Holy Spirit**, the right member of the Godhead; and also with **power**, which enabled a proper demonstration.



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Col. 3:18-21

THE MONEY PROBLEM

Money is involved in many problems that face the church in our generation or that have faced it in generations past. Of course, funds are needed to carry on the work the Lord has assigned. Shall we beg, take up collections at every service, put the church in some business to earn money? Is the New Testament method of cheerful giving on the first day of the week sufficient? (I Corinthians 16:1-3; II Corinthians 9 :6; III John 7,8). What about having various units within the congregation in the business of raising money? The ladies class might collect a good sum each week and take some of the work from the church. The "primary department" might be used to collect a sum for some "project." Surely, there is no new mistake to make in this matter. One congregation or another has already drifted into every unscriptural practice except the Roman Catholic extreme of selling alcoholic drinks, gambling, and sponsored dances for money, along with their relics, shrines, etc. A few of the most worldly congregations have completely copied the practices of the Protestant churches about us.

The money problem is related to many of the home problems, too. The problem of providing shelter, food, clothing, medical care, education and other parental responsibilities are really money problems. If a man fails to provide for his own he is worse than an infidel and has denied the faith (I Timothy 5:8; II Thessalonians 3:10). Even animals will provide for their young, so man has fallen to a low state when he will not provide for those who have a right to look to him (I Thessalonians 4:11,12).

The matter of providing for one's own includes more than taking care of his wife and children. Charity begins at home. That needy widow related to the family has a claim on a portion of the income (I Timothy 5:4,16). A Christian is to earn that he may have to give to the person in need (Ephesian 4:28; James 2:15,16; I John 3:17-19; James 1:27; Matthew 25:31-46). Many references could be given to show that we are to bear one another's burdens (Luke 10:30-37 Galatians 6:1-10; etc.). A man who will not visit those in need to help is not a follower of the Lord who went about doing good. To be saved one must meet this heaven assigned responsibility. This has not been stressed enough. More is said on this duty in the New Testament than is said about baptism, and baptism is mentioned and emphasized many times.

The Lord could have made the task of earning a living easier. The sturdy plants that grow, almost in spite of the farmer, do not produce the things the farmer wants. The food, material for clothing, etc., are produced by tender plants. To have these

crops produce, man must carefully prepare the soil and plant at the proper depth at the proper time. He may then be defeated by a late cool spell or too much or too little rainfall or by disease or pests, even though he cultivate diligently. We should not complain because we can have plenty. The Lord knows that man should work to live (Genesis 3:17-19).

Worry is not the solution to our many needs. There are some very precious promises related to this matter of providing. Seek the kingdom first and the Lord will help! He provides for the birds and clothes the lilies. Why should man worry as so many of us do? Carefully read the sixth chapter of Matthew. Think of Paul who worked rather than worry (Acts 20:33-35). The giving of good measure brings good measure in return (Luke 6:38). Brethren in Christ become brothers indeed in time of need (Mark 10:29,30).

The right use of money is part of that essential preparation for that great day of Judgment (I Timothy 5:17-19; Matthew 6:19-21; Luke 12:21; 16:9; Matthew 25:31-46). Pure religion and the useful, unspotted life includes the unselfish use of that which we earn. We keep only that which we give away in the right spirit. We brought nothing into the world and we can take nothing out, but we can lay up treasures in heaven.

The rich man with the big barns and money laid back may be called great here, but there is great danger of his lifting up his eyes in torment in life's other side. It is more difficult for the rich man to go to heaven than for a camel to go through the eye of a needle. How much more difficult could it become? Have we realized that having too much money brings very, very difficult problems? We need to stop and consider the Lord's warnings on this (I Timothy 6:7-10; Matthew 19:21-30; Luke 16:19-23; James 5:16). The love of money or the desire to be rich can involve us in many sorrows. Please note the accumulation of emphatic words of warning in I Timothy 6:9,10. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Are we at all willing to take warning?

Some young people marry without proper training to earn the necessary money and even without the willingness to try. Failure, divorce, and wrecked lives are the result. It is not fair to our young people to let them grow up and plunge into married life without proper warning about, and preparation for this money problem. Foolish early marriages are based on the false impression that marriage is a matter of legitimate excitement rather than a holy and permanent relationship which involves the difficult money problem. Maybe no young person can fully realize the difficulty, but he can be given enough instruction and understanding to lead to wise decisions.

Many very valuable suggestions are made in the scriptures that would help solve the money problem if they were not so completely ignored. The simple life is recommended and it is not so expensive. We are to learn contentment without the frills (I Timothy 6:6-8; Philippians 4:11,12). This lesson of con-

tentment may not be easy, but it can serve a good purpose. Pride or vain glory is an enemy to this spirit of simplicity and contentment. The rich pierce themselves through with many sorrows, while the poor fret because they are not rich. Few learn the lesson.

The simple life avoids extravagance of dress (I Timothy 2:9). It puts the clothing of good works and the ornament of the meek and quiet spirit above expensive jewelry and costly apparel (I Peter 3:1-3). Has the spirit of vain glory and worldliness overcome the meekness and contentment at your house?

Recreation is a vague something in our day that has assumed a very unreasonable position of importance. Incomes have increased, but so has the cost of entertainment. Bowling alleys are more expensive than the factories in some towns. Men who thus spend five dollars may give less on Sunday and wonder how bills can be paid. Expensive boats, great amounts for equipment and permission to play golf, and many, many other things which accomplish little may give us room to be ashamed of the amount we give to the widow and her children, or to the aged. If we tried we might find that rendering many services recommended by the Lord, spending more time with the wife and children in pleasant and inexpensive association at home, more time in worship, personal work, and Bible study could offer health giving variety. Even churches in our day are, in many places, going to great length to entertain and feed the young and old as if recreation had suddenly become of the greatest importance, or even to the point of being absolutely essential. Television, little leagues, bands that practice twelve months a year, ball games every week, and many such things seem only to cause the public to become restless in the mad search for expensive recreation which could be dropped with no serious loss to any except the money makers. We pay the singer of cheap songs and the teller of vulgar tales more than we pay the president of our nation in our day. Are you spending too much for entertainment and too little for things of more importance?

A poor sense of values is often most obvious in homes. People who beg for bread have television. In these homes where the older people go from one charity organization to another to beg for money, the father, the mother, and the children (even the very young) have the expensive and useless tobacco habit. The young man who must earn his own way may buy an old car before he has any place to go! If we could learn to live humbly and simply we could "live better for less."

Our problems may really be our opportunities. People are happiest when they feel most needed. If we can learn to serve our children and others about us we may find that it is more blessed to give than to receive. (Acts 20:35.) The emphasis in the scripture is on the blessing to the giver and not so much the blessing the gift is to the receiver. (Matt. 19:21; 10:42; 6:19-21; 1 Tim. 6:17-19.) The rich young ruler was told, "Thou shalt have treasure." In giving, the rich "lay up in store for themselves a good foundation against the time to come." The giver shall in no wise "lose his reward." He has "treasure in heaven" and is rewarded "openly." (Matt. 6:1-4; 2 Cor. 9:7; Heb. 13:16.) God loves a cheerful giver and is pleased with such sacrifices.



The Errors of Baptist Doctrine

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ELECT ONLY IN BAPTIST DOCTRINE --No. 3

We are told by Mr. Cayce, a Baptist preacher and debater, that the saved are chosen in Christ before the foundation of the world and cannot be lost: Please observe; Matt. 5:22, "Whosoever shall say to his brother, 'thou fool,' shall be in danger of the hell of fire." Those chosen in Christ before the foundation of the world cannot be in danger of hell fire, according to this doctrine. Those not chosen can do not one thing to make them more certain of hell — indeed with them, there is not such a thing as danger; they are certain for hell fire. Tell us, who it is that can call his brother a "fool" and thereby be in danger of hell fire? Can a child of God call his brother a fool?

In Cayce debate page 143 we are told Christ did not make provisions for those who will be damned. Since those for whom provisions are not made and they cannot do one thing which will cause their damnation, they could not commit a sin for which there would be forgiveness. But some could commit sins for which they could receive forgiveness; but if they committed the sin against the Holy Spirit they would not be forgiven. It would be interesting to hear from the Baptist preacher just who could commit this sin?

II Cor. 10:5, "For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds: casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity." The weapons of our warfare cannot refer to "direct operation" — we do not use that, we cannot use that. Paul gives our equipment in Ephesians 6 — the "sword" is the only offensive weapon. It is mighty when used by the man properly armored. Mighty for what? "To casting down of strongholds." If a man is depraved, if that is the very strongest hold of sin, our weapons will cast that down. Casting down imaginations (depravity or what not), and every high thing, that is exalted against the knowledge of God, and bringing every thought, (no matter how rebellious) into captivity to the obedience of Christ.

To the wicked who killed him, Stephen said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye" (Acts 7:51).

1. Were these people who killed Stephen alien, dead, sinners?

2. If yes, how were they able to resist the Holy Spirit? Can a dead man act, Mr. Baptist preacher?

3. This is a case of a dead sinner resisting, or a case of God's children committing murder.

4. If it is a dead sinner acting — resisting — then the dead can act, and Baptist doctrine is false on the inability of dead sinners to do something.

5. If they were children of God, then it is a case of children of God committing murder; and if it is a case of children of God committing murder, Baptist

doctrine that a child of God cannot be lost is false, for all murderers will have their part in the lake of fire.

Mr. Baptist preacher — tell us who were these people who resisted the Holy Spirit and became murderers? Can the dead act?

"IF IT IS WRONG"

A. C. Grider, Longview, Texas

I oppose church support of human societies. While I have always **preached** against church support of such societies, I have not always raised my voice when churches around me made such contributions. When we call upon our brethren for chapter and verse for church support of human organizations, they resort to sophistry to cover up their inability to find such scriptural proof.

Our brethren say, "If it is wrong now to do it, then it has always been wrong." They ask, "When did you confess to being wrong?" Now they are saying, "If you were baptized by a preacher who believed in church support of any of these benevolent societies, then you need to be baptized again."

What our brethren say is **RIGHT!** It is wrong **NOW** for churches to support human societies and **it has always been wrong!** As to their question concerning our confession of being wrong, I have made such confession many times. I now make it again. I was wrong when I failed to raise my voice against church support of benevolent societies for several years of my preaching life. I should have condemned such I am sorry I was so ignorant. As to their statement that we should be baptized again, it makes no sense. Who baptized me, and where, and when makes no difference. I was baptized for the remission of my sins and that was scriptural baptism.

Let our brethren be done with the statement that it has always been wrong if it is wrong now. Let them forget the when and the where of our confession to being wrong for a time. Let them cut out the foolishness of our having to be baptized again. And let them cite a verse of scripture that will permit the church to make a contribution of ten cents to a human society and I will immediately donate one hundred dollars to the society of their choice.

As long as we permit our brethren to ride a side issue and deal in the abstract, they will continue to fool the people. But when we pin point the issue and call upon them for **ONE VERSE** that will permit **ANY CHURCH** to contribute **ONE THIN DIME** to a human society, and when they demonstrate that **THEY CAN'T DO IT**, then the honest people among them will **COME OUT FROM AMONG THEM**. If such a verse can be cited, don't come out. But if they can't cite it, you will **HAVE TO COME OUT** to get to heaven.

Have You Mailed Your Renewals?

THE BITTER FRUITS OF EARTHLY WISDOM

Curtis E. Flatt, Florence, Alabama

There are three kinds of wisdom mentioned in the New Testament. First of all, the mind of God which was revealed unto the apostles is called wisdom (I Cor. 2:6, 7, 13). Man acquires this wisdom by learning that which is revealed. There is a second wisdom in the Bible which man needs to have (James 3:13). This is the ability to rightly apply the knowledge one may have. In spiritual things, this is the ability to rightly apply that which is revealed. I understand this to be the wisdom for which Christians are taught to pray (James 1:5). There is a third wisdom which is called earthly wisdom. **Earthly Wisdom**

This wisdom is not good. It is described thusly: "This wisdom descendeth not from above, but is earthly, sensual, devilish" (James 3:15). This wisdom is limited in what it can do for it is not safe to follow. "O Lord, I know the way of man is not in himself: It is not in man that walketh to direct his steps" (Jer. 10:23).

Brings Envy and Strife

While earthly wisdom is limited in what it can do, it certainly can do some things. It brings bitter envyings and strife to the man who relies upon it (James 3:14). This is not difficult to understand. Earthly wisdom causes each man to think and do according to his own desires. Such brings envy and strife every time. When, in religious matters, I do what I judge best and every other man does the same thing, envy and strife will always be the fruits. That was Israel's trouble in the time of the Judges when it was said: "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Judges 17:6). Earthly wisdom tells us the way we have chosen is all right but its message is false. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death" (Proverbs 14:12). This wisdom is also foolish (Proverbs 12:15). Earthly wisdom truly brings envyings and strife. These are wrong (Gal. 5:20,21). How foolish are those who rely thereon!

These Bring Confusion And Every Evil Work

Earthly wisdom brings envy and strife. These bring confusion and every evil work (James 3:16). Confusion is a state of disorder or tumult. It is a situation where the moorings are loosened. The church at Corinth is a good example of confusion which came from the envyings and strife of earthly wisdom (I Cor. 14). So many did what they thought to be right that envy and strife prevailed and confusion was the result. They could not even carry on acceptable worship and had to be reminded that God is not the author of confusion (I Cor. 14:33). Wherever one finds earthly wisdom reigning: in worship, in work, or in service, envy and strife follows and confusion is the end result.

"Every evil work" is another product of earthly wisdom. Brethren, in the Lord, will do almost any-

thing imaginable when they begin to follow earthly wisdom. Earthly wisdom not only led the Corinthians into confusion but it also made these people to be tolerant of sin (I Cor. 5). It led them to be careless stumbling blocks (I Cor. 8). It apparently led them to argue about paying the preacher (I Cor. 9). It caused these people to be inconsiderate one of the other (I Cor. 11:18-21; 33,34). This wisdom made their works imperfect (I Cor. 16:17). This earthly wisdom further led some of them into deceit and lying (II Cor. 11:6-13).

Earthly wisdom is the source of so many of the problems which confront the people of God today. Let us compare divine wisdom and earthly wisdom. **Divine wisdom** produced the church of the Bible and as long as men kept it in the way God made it, unity and harmony prevailed (Acts 4:32). **Earthly wisdom** produced other religious organizations among God's people such as the orphan homes and missionary societies which were designed to do the work of the church. Strife, confusion, lying, slander, deceit, name calling, and all kinds of evil works followed. **Divine wisdom** dictated the mission of the church and as long as men were content to see the church engaged in only the things which God authorized, peace and unity were enjoyed. **Earthly wisdom** said entertainment, recreation, secular education, and other things were also within the scope of the mission of the church. When this advice was followed, just as James teaches, strife and confusion and all kinds of evil works came. **Divine wisdom** placed elders over a local church and limited their oversight thereunto. **Earthly wisdom** said that the elders could be overseers of the work of hundreds of churches and could act as a funnel through which many churches could pour their funds. The bitter fruits of this advice is world-wide today. **Divine Wisdom** set the pattern of behavior for Christians. **Earthly wisdom** says that sin is not so bad. Strife, confusion, and all kinds of evil works followed. Will men ever learn?

Yes, earthly wisdom brings envy and strife and these bring confusion and every evil work.

ADVERTISING DIRECTORY OF LOCATION OF CHURCHES

For more than a year we have had hundreds of requests for some sort of directory of the location of churches where traveling people can worship. We have never attempted this for several reasons. We have decided to make some arrangements for this because of the requests from so many. Some means of determining who should be listed must be found. Since this is a service for churches as well as for the readers, we have decided to sell the space for advertising those churches who are interested. The cost will be \$5.00 per ad per month. Other religious journals serve in this way other sections of the country, and Searching The Scriptures will be able to do so east of the Mississippi River. We have thousands of subscriptions in this part of the country as well as in the far west. For further information write to us.

WHAT PRICE PERSONAL GLORY

Robert J. LaCoste, Glendale, Ariz.

In the February issue of Philippine Mission News, the Inglewood church in Los Angeles, California, is pleading for other churches and individuals to come to their aid; after making a decision to build a new-building for Baguio College.

I have copied a portion of the article as it appeared in the Philippine Mission News, only that you may know to what extent some are going to advance their "hobbies" and to "alert" you to the dangers now facing the church of the Lord.

CONSTRUCTION AUTHORIZED

Elders Give Go-ahead for New Building for Baguio College:

LOS ANGELES. — At a recent meeting the elders of the Inglewood congregation authorized start of construction on the proposed new building to be erected on the campus of Philippine Bible College in Baguio City. The building is to serve both the school and the Baguio City congregation which now meets in a room rented in a downtown location. The school will use it for auditorium, classrooms, library, and dormitory purposes. Its construction will enable the school to practically double its capacity. In making this decision, the elders are proceeding "on faith" for only about half of the money necessary to construct the building is now on hand.

The Philippine nation is crying out for the gospel. More calls than can be answered by evangelists available. There is scarcely a village in the Philippines where the church could not be established if a man could be sent there to furnish leadership. But Americans will never be able to evangelize the Philippines; this must be done by the Filipinos themselves. This is why we (the college-RJL) are concentrating on the training of native young men as future evangelists and leaders of the church." (And so goes the article).

But, what's wrong with this project? Why oppose such a "good work" (?)

If the church has the right (authority) to build colleges to instruct young men in how to run the church, then by the same authority it can build hospitals to relieve the aches and pains of humanity; while at the same time relieve the shortage of doctors and nurses.

If the scriptures allow colleges and hospitals to be built and governed by the church (and I have yet to read the passage that allows such), it can also build kitchens to feed the hungry, department stores to clothe the naked, and motor companies to transport the preachers. Since we've gone this far, wouldn't it also be scriptural to finance the space projects so we could establish churches on the Moon and other planets; just in case someone might be living there?—Sound ridiculous? Of course it sounds

ridiculous! But so do all of man's schemes when compared to what God wants and expects from His creatures!

A LOOK AT THE BIBLE

Who ever gave the Inglewood elders the authority to make such a decision and bind it upon their charge, the church? Is this the requests of a dying and crucified Savior? Does this in any way please Almighty God? Let's see what the Inspired Record has to say:

As Paul, the apostle, was about to leave the Ephesian elders, he cautioned them with these words, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood" (Acts 20:28). And again, "The elders which are among you I exhort . . . Feed the flock of God which is among you, taking the oversight . . ." (I Peter 5:1-2).

Since God has revealed to man "all things that pertain to lift and godliness" (II Peter 1:3), "even the deep things of God" (I Cor. 2:10), it must follow that the Inglewood elders have issued this order: (1) Without Scriptural Authority, (2) To a work that pertains not to the church, (3) To the glory of man rather than to God.

Seeing then that they have "gone beyond" what was written, John, the beloved apostle reminds us, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (II John 9).

THERE IS A SCRIPTURAL WAY

Certainly the Philippine nation is crying out for the gospel, but so is Israel, Europe, North and South America, and the whole world for that matter. How can we accomplish what needs to be done? Not by building colleges, kitchens, haberdasheries, or space ships, or any other such thing; but let "Every Christian" be filled with the zealously and humbleness of Paul the apostle, who hungered and bled for lost souls, as did the first century Christians who went "everywhere preaching the word (Acts 8:4).

By putting away the thirst for more and more worldly wisdom, and by saturating one's self with a burning desire to glorify God in helping expose others to "The Word," God's way to salvation, letting every man "Speak as the oracles of God" (I Peter 4:11), while presenting his body a living sacrifice acceptable unto God (Romans 12:1-2).

The Inglewood elders have made the decision "on faith," so they say; but on what faith? received in what manner? — The Bible says that "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Paul said, "We walk (live, move, decide) by faith" (II Cor. 5:7), therefore, what we do in matters pertaining to the spiritual, must be decided by the Bible!

Yet, surely some of the institutions of men, such as hospitals, homes for the unfortunate, etc., can be an asset for man as he strives to build a better tomorrow; if he uses them properly and without attaching them to the church. However, until every soldier of the cross learns that God will be glorified "In the church" (Eph. 3:21), and until the church can regain the preeminence over the institutions and projects of men which have not helped to spread

Christianity, but have actually hindered its progress; will the starving souls of lost men and women everywhere find the "peace that passeth all understanding."

LOVE ME, BUT DON'T CORRECT ME

Bob West, Orlando, Florida

A Baptist friend once got furious because I "had the audacity to suggest that he was not saved" (I had merely called his attention to I Peter 3:21). A Lutheran friend told me that we should not waste time trying to convert each other but rather turn our attention to the "unchurched." A Jewish friend said he did not believe in discussing his religion and didn't want to hear about mine. A Unitarian friend told me that we should mind our own business and leave other people's religions alone. And a liberal gospel preacher said this concerning an article I had written in which I asked for scripture authorizing some of the things he and his brethren were doing: "If this is an expression of love, you must really work on those you hate, who differ with you."

Did I really hate him because I examined his practice in light of the scriptures? Are the religions of others any of my business? If I am wrong, do you, or anyone, have the right to correct me?

Most of us believe in the philosophy, "Live and let live." But do we really? Think about it. Surely, if your life was in physical danger, you would want someone to warn you. Most likely, you would be grateful to one who did. Then why do we feel just the opposite when someone cares enough to warn us when our spiritual lives are in danger? Which is more important — our temporary fleshly beings or our eternal souls?

One who loves truth and righteousness hates sin and error. He loves the sinner's soul and seeks to save it. Doing so, he must pinpoint the sin. Since it is difficult to separate the man from the sin, the sinner many times will consider it a personal attack. If only he could see that it isn't.

The trouble comes when the one being corrected doesn't really believe he is sinning. We all recognize sin as transgression of the law when found in man's relationship to man. This covers such acts as stealing, murder, adultery, etc. But what about the man who commits, even lives in, religious sin? He has transgressed the law which pertains to man's relationship to God. He stands more condemned because he has broken the first and great commandment — to love God with all his heart, all his soul, and all his mind (Matt. 23:37,38). Jesus said, "If you love me, keep my commandments" (John 14:15). But alas, some do not love him though they worship him, for they do so in vain, teaching for doctrines the commandments of men (Matt. 15:9). Yes, religious error is sin.

Any of us may find ourselves religiously wrong, so we would do well to consider the consequence and the way of escape. "The soul that sinneth, it shall

die. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die" (Ezek. 18:20,21).

Correct yourself! Does your religion originate with man or God? If you are embracing a doctrine not found in the New Testament, you will be lost unless you turn from it to the one Christ authorized.

And if you see I'm wrong, correct me!

Yes, we have a right, even an obligation, to correct each other. When we do, we show love for God and for our fellow man. In addition, we will be responsible for saving others' souls from destruction and through obedience save ourselves. If we don't, we disobey God (Matt. 28:18,19), and display our lack of love for Him and for mankind.

Love me, but don't correct me? Impossible!

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April 21 — Proposition: "The Scriptures teach when the church assembles to teach God's word, women may do didactic teaching and ask and answer questions."

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The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

Paul Foutz, 6007 De Moss, Houston, Texas — During the past eight months, in which I have made no report. I have been in nine gospel meetings. In all of these from two to five nights were given over to a study of the Creation-Evolution conflict. In some of these meetings we were requested to devote every lesson to a study of "Evidences" (Including the Creation-Evolution question). These meetings were at Bedford (Cleveland), Ohio; Brookshire, Texas; Conroe (Central), Texas; Midland (Cuthbert St.), Texas; Salem, Oregon; two in Fort Worth, Texas (Castleberry and Haltom City) and two in Chicago, Illinois area (Aurora and Crestwood). In addition to a number who were baptized and others restored, I have definite evidence of some rather strong and dedicated evolutionists (mostly "theistic") who were completely "converted"; who were made to see clearly the foolish, false and inconsistent position they had been trying to maintain and how untenable their doctrine really was. Then we know the faith of many of God's people was greatly strengthened and we rejoice for the good we feel has been accomplished through these efforts. One of the great joys that came to me these last few months was being able to speak on "Creation or Evolution?" to the Florida College student body, along with their parents and guests, three mornings during the F. C. Lectureship. Within recent weeks at Bellaire we have had eighteen to be identified with us (some were also restored), and three have been baptized, including a man and wife were members of the Baptist church.

11 BAPTIZED IN GRENADA, MISS. MEETING

James P. Miller

In this busy world the question is asked many times about the profit in day services. I want to share with our readers a recent experience with the Van Dorn congregation in Grenada, Mississippi. J. R. Snell preaches for this good church which is a bulwark for the faith between Memphis, Tenn., and Jackson, Miss. It is not, however, a large congregation, having about 135 members. Bro. Snell and the elders decided to try day services at 10 o'clock each morning. The results should encourage congregations of similar size and strength everywhere to consider like services. Pictured above is more than 40 people which may have been one of the smaller audiences during the series. I know that every reader of *SEARCHING THE SCRIPTURES* will agree with me that any time we can get 40 to 50 people together to study the Word of God, it not only helps the overall meeting but is profitable indeed.

J. R. Snell, the preacher, is in the right foreground of the picture and publishes a small monthly paper, neatly printed by offset, called *STAND*. His address is 71 Van Dorn St., Grenada, Miss., 38901. He is eminently qualified for this work having effectively debated the issues now troubling the church. This

paper is mailed throughout the state of Mississippi and other places as well to several thousand who need encouragement, not only in regard to the gospel but on current issues. This paper is having a telling effect, especially in Mississippi. Bro. Snell and the elders, N. D. Chapuis, Lawrence Rugean and Wayne Fancher, are to be commended for their interest in the cause of Christ beyond the boundaries of the splendid city of Grenada. Julian Snell has and will preach this year in meetings at Grove Hill, Ala., Houston, Miss, Cleveland, Miss., Mississippi City, Miss., Pascagoula, Miss., and Tupelo, Miss. Snell is an experienced and able preacher and can be widely used with fine success for the Cause of Christ.

The cause of soundness and truth is moving forward in Mississippi. New congregations have been started at Greenwood, Cleveland, Corinth and Booneville in more recent months and this is not a complete list. New buildings have been erected at Houston, Booneville and construction is underway at Corinth. Plans are in the making, even now on the drafting table, for a house at Cleveland.

As this is being written one service remains in the Grenada meeting. I am delighted to report that eleven have been baptized into Christ. We should all be thankful for congregations like the Van Dorn Church in Grenada, Miss.

Readers of *SEARCHING THE SCRIPTURES* are by now aware of my coming debate with Guy Woods, August 29th-September 1st in the City Auditorium, Montgomery, Ala. A splendid gospel preacher and young businessman, Caroll Puckett, 3024 Vaughn Road, in Montgomery has arranged the debate and will be responsible for many of the details. Those seeking information should write to him at the above address.

W. E. Irvine, Odessa, Texas — Three have been baptized here at Crescent Park in Odessa, Texas the last two weeks, bringing to a total of 33 responses the first four months of the year, over 15 being baptisms. As reported before, Hoyt Houchen, now of the North Park church in Abilene, will begin local work here at Crescent Park June 26. After six and a half year as local preacher here I will be released to hold meetings full time, and other work that may be good out of 'Odessa, still under this congregation's support, and my home will remain here. All communications can be sent to same address, either in care of Crescent Park church; 1415 Royalty, or home address: 1435 Verde; Odessa, Texas. My meeting dates until first of year as follows: Pyatt, Ark., July 10. Naylor, Mo., July 20. Cache Lake, Ark., Aug. 1. August 14 to Sept. 12 I'll work with the new, small church in Monahans, Texas, 30 miles west of Odessa, during which time I'll hold a meeting there, or I may hold another meeting in Texas during this time. I also will be preparing for a debate with Wayne Jackson of Stockton, Calif., on the issues to be held in Fresno and Clovis, Calif. Sept. 19, 20, 22, 23. Propo-

sitions have been signed. I'll fill the pulpit here Oct. 2 and 9 while brother Houchens is in meetings. Oct. 10 in North Tucson. Oct. 23, Clovis, Calif., Oct. 31 in Bakersfield. Nov. 13 Parksdale church in Madiera, Calif. Dec. 4, Merced, Calif. Dec. 12 in Cayucos, Calif. I'll be home about Dec. 20 for the holidays, and begin with West Long Beach, Calif., Jan. 8 or 9. My time has been almost completely filled until June or July of 1967, after which time I will have decided whether to continue in meeting work, or back to local work.

Robert A. Bolton, Ontario, Calif. — Last Lord's day, May 1, three were baptized and three identified, one of whom was restored, here in Ontario. Interest in all phases of the work here is increasing and it is a joy to be associated with such a fine group of saints.

Frank Melton, East Lansing, Mich. — We moved to East Lansing about two weeks ago. We first went to church at a congregation here, and found that all of the three or four churches here are liberal. Last Sunday, we went to Albion, about 50 miles south of here where a new church has started. The preacher from Flint, Bro. Bates I believe, preached at Albion yesterday. Several preachers from Michigan and northern Indiana and Illinois are taking turns preaching there on Sundays. We would like to know if you know of anyone else in the Lansing area who is a member of the church. We would appreciate any help you can give us in making contacts with other Christians.

Choice L. Bryant, McMinnville, Oregon — **David D. Bonner** did the preaching in a good meeting in McMinnville, Oregon, April 17-23. Two were baptized and one restored. I am still in need of financial support, but we are still trying to stay here with this small group to help build up the cause of Christ in this place.

Brent Lewis, Culver City, Calif. — If it is the Lord's will, I shall travel to Eau Gallie, Florida, to preach for these brethren in a gospel meeting in June, from the 20th through the 26th. We hope those within driving distance will be able to come. I have heard from several sources that this is a fine congregation of the Lord's people, and I look forward to being associated with them in this endeavor.

J. T. Smith, Oklahoma City, Okla. — I was in a meeting in Lakeview, Georgia April 10-17. Seven were baptized during this meeting, and interest was high. Brother **Paul Brock** is the faithful preacher there.

I was in a meeting in El Reno in May 2-7. Six were restored in this meeting. Brother James **Moore** is the faithful preacher there. They are having a difficult time since the "liberal" church there fired brother Moore. However, they have about 40 in the congregation of faithful brethren. They have just recently rented an old Church of God building at 700 S. Bickford in El Reno, Oklahoma. When you are in that area, visit with them.

Edwin Hayes, Fultondale, Ala. — The work here

is very encouraging. **William R. Lambert** held our spring meeting in which eight responded to the Lord's invitation. Prior to the meeting three had responded, and since the meeting we have seen eighteen respond. Baptisms, restorations and confessions of error. Practically all of them have been adults. Pray for us and the work, that good will continue to be done.

George Bosey, Noblesville, Ind. — We have started a sound church here in Noblesville. The building will be finished around June. It is located in the West Side of Noblesville on Lafayette Road. We have a membership of around 50.

Robert J. Cook, Lake Wales, Fla. — The church in Lake Wales, Florida will need a full-time preacher to start July 1st. We will provide a nice 3 bedroom, 2 bath house and an adequate salary. Our new auditorium is just two years old and can seat around 300, however, we now have about 70 in attendance. We want a preacher who is sound and firm in his faith. If interested contact Mr. J. E. Griffin, Box 1061, Lake Wales, Florida or **Bob Cook**, Route 3, Box 8-A, Lake Wales, Florida. If you desire information about this church please contact **Horace Hartsell**, 1404 Morningside Drive, Lake Wales, Florida, who is preaching for us presently.

Kent Harrell, Camden, S. C. — A new church is now meeting in Charleston, S. C. They had their first service Sunday, May 8, 1966, in the home of brother and sister **Ben Ross**. This new church is the result of conservative brethren coming out of two different liberal groups in the city of Charleston and North Charleston. These brethren had tried to stop the flow of institutionalism where they were, but when all efforts failed, they were forced to leave because of their convictions. Ten adults, all Christians, are the beginning of the new work. Brother **Conway Skinner** from Beaufort, S. C, spoke for them their first service. Other preachers and members in South Carolina will be helping them out by preaching at different times. If you have friends or relatives in the Charleston area, please pass along this information to them. Contacts about the new work may be made with brother **Eugene Sikes**, 1048 Keats Road, Charleston; phone: 556-1809. The Ross's address is 3112 Bonanza Road. This is a subdivision off highway 17 between Charleston and Beaufort, three and one-half miles south of where highway 17 and highway 7 cross. Other conservative groups in South Carolina are growing: Beaufort, Bethune, Camden, Shaw in Sumter, and others.

HENRY COUNTY, TENNESSEE

George T. Eldridge, Murray, Ky.

On September 19, 1965, in Henry County, Tenn., at Paris Landing on Highway 79, a Church came into existence that will use the New Testament as authority for its work of edification, benevolence, and evangelism.

This congregation was established because on March 28, 1965, I was fired by the New Liberty

Church, Highway 119, Paris Landing, Tenn. Why was I fired? I taught there wasn't New Testament authority for Churches to cooperate in the cooperation seen in and taught by the Herald of Truth, build, maintain, or support human institutions — orphanages, colleges — and to relieve the physical needs of anyone but Christians.

The New Liberty Church on March 28 wasn't giving a penny from its treasury to the above named works and orphanages in particular, which is the idol of this Church — Churches of Henry County, and area. The majority of Christians at the New Liberty Church could not take the teaching of the Bible on Church work. Brother J. R. Gean, one of the two elders, and other Christians could no longer worship at New Liberty and maintain a good clear conscience toward Jehovah God.

From March 28 and a few days thereafter, at least four families that left New Liberty searched Henry County for a Church that wanted and practiced the teachings of the Master completely. Their search was in vain!! Therefore, on September 19, 1965, four families, more now, met in the Community Clubhouse in order that a congregation of the New Testament might exist and grow in Henry County.

Their meeting in the Community Clubhouse was short, only for September 19. Liberal Christians protested. The Community Clubhouse was no longer available. Twenty to twenty-five people were at services September 19.

The Church is presently meeting in the basement of brother and sister J. R. Gean's house on Highway 79, diagonally from the Eagle Gift Shop. The mailing address is Route 3, Buchanan, Tenn. The phone number is 642-4970.

Services are held on Thursday and Sunday. Thursday services are at 7:30 p.m. Sunday Bible Classes are at 10 a.m. Sunday Worship is at 10:50 a.m. and 7:30 p.m.

The Church in Medina, Tenn., is sending their full-time evangelist, Ray Warren, to assist this Church. Other brethren are assisting, too.

Encourage all people to attend services of this Church. Pray for these Christians and the Church, too. Write a letter of encouragement. Any help you can render, prayers, letters of encouragement, or otherwise, will be greatly appreciated by these Christians.

Remember, there is a congregation patterned after the New Testament existing and growing in Henry County, Tenn., at Paris Landing.

L. Earl Fly, Lawrenceburg, Tenn. — My support for the work in Jackson, Tennessee is now complete. I plan to move by the first of June to work with the Hollywood Drive congregation, which is a relatively new church, small in number (about seven heads of families), but strong in faith and determination to abide in the doctrine of Christ. The purpose of brethren to meet the need there has been prompt and encouraging. Several churches will scripturally cooperate in sending support direct to me. Two individuals, husband and wife, from Florida have written their intention to send a substantial amount to be included in support of the work. We appreciate the love, interest and zeal for God's work, which is manifested

by those supporting it.

We plan to use radio, newspaper articles, bulletins and tracts with our other mediums of teaching. With the Lord's blessings, the help and prayers of faithful brethren, we hope to see fruitful results in the future. We will strive to sow the seed and trust the Lord for the increase.

The building is located at 154 Hollywood Drive, which is Highway 20, in southwest Jackson. As brethren have opportunity we invite them to worship with us. We would be glad to receive names and addresses of those in the Jackson area whom we might contact. Write to: P.O. Box 57, Jackson, Tennessee 38301.

Connie W. Adams, Akron, Ohio — In March I was in a meeting with the church which meets at 10,000 Hull St. Rd. in Richmond, Virginia. This was my second meeting with these brethren, some of whom I have known for many years. The work is making progress and several have obeyed the gospel since I was there last year. The brethren have bought a good piece of property in South Richmond not far from U.S. Highway 60 on which they plan to build. **Jack Bise** is preaching for them. **Delmar Coffield** and **George Saylor** are the elders and are capable and faithful men. One was baptized in the meeting.

We just closed an excellent meeting at Brown Street with **Roy Cogdill** preaching. 3 were baptized in the meeting and one the day after it closed. Cecil **Willis** and I are kept busy in meeting work with thirty this year in addition to the full program of work at Brown Street.

H. Parks Thurmon, Dyersburg, Tenn. — "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). The Main Street church in Newbern, Tennessee has lost a fine and capable servant of God. **Robert Lloyd Van Eaton**, a faithful elder of many years standing, died unexpectedly of a heart attack on Monday afternoon, April 4, 1966. His example of life, teaching, leadership, and oversight of God's people in Newbern will be sorely missed by "the flock" who loved and appreciated him for his work's sake. The death of brother Van Eaton stands as a grim reminder that no man knows what the morrow may bring. He died at the age of 46 years, the majority of which had been given to serving the God of heaven whom he loved, and in whom- he trusted. "He being dead, yet speaketh" and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Edward Sulc, Chester, Virginia — The church in Rivermont is in need of a preacher. Any faithful preacher of the gospel interested, please contact me at Route 1, Box 298, Hopewell, Va. 23860.

M-SGT. Henry S. Williams, AF 14 255 112, Det. 18 15 Weather Sq., Box 2673, APO, New York, N. Y. 09856 — There is only one congregation on the island of Bermuda. Before being sent here I was informed this was a "liberal" group. In June of last year I wrote a letter back correcting that thought. Since then from teaching on some matters I find my previous thoughts were incorrect. We had a Bible study

course on problems in the church. When I distributed several copies of "Congregational Cooperation of Churches of Christ" by Herbert E. Winkler, I have had the coolest reception. Word has come to me that there is contention among the group (me) and the same was written (without naming me) by the minister, to a minister considering coming here.

JENKINS-SHARP DEBATE

Ferrell Jenkins, Indianapolis, Ind.

The disciples at Crawfordsville, Ind., where Clyde Peck is the preacher, have invited me to meet a representative of the Christian Church of that city in a discussion of the music question. The debate is to be conducted at Crawfordsville, July 12 and 13, 1966. Don Sharp, preacher for the Christian Church there, will affirm in the building of the church of Christ the first night that:

"The use of musical instruments in connection with worship by Christians is lawful and therefore not sin."

On the 13th I am to affirm in the Christian church building that:

"The use of musical instruments in connection with worship by Christians is unlawful and therefore sin."

We regret that one session of the discussion is on Wednesday night, but it takes two to debate and this is the only agreeable arrangement that could be made. I would be pleased to receive any material you may have prepared on this subject that might be helpful in my preparation for the discussion. Write to: Ferrell Jenkins, 3944 Priscilla Ave., Indianapolis, Ind. 46226.

A REPORT ON TWO DEBATES

Dudley Ross Spears, Oklahoma City, Oklahoma

During the week of December 6 through December 10, 1965 **J. T. Smith**, preacher at the 10th and Rockwell church of Christ, of Oklahoma City, met a Mr. **Dempsey Henderson**, independent Baptist preacher in debate here in Oklahoma City. It was the first debate Smith had ever conducted and it was this writer's pleasure to serve him as moderator and time keeper. The first two evenings were spent with Mr. Henderson trying to affirm that salvation comes to the penitent believer at the point of faith, before and without water baptism. As usual, he cited many passages that teach salvation is by faith, but not one of them had anything to do with salvation before and without water baptism. Smith pressed Henderson to read passages that talk about baptism if he intended to prove anything about salvation and baptism's relation to it. This, of course, he could not do. Smith kept pressing the fact that according to Baptist doctrine, baptism serves absolutely no purpose — it is not essential to salvation from past sins and not essential to getting into Heaven after death.

On the last two nights, Smith affirmed that it is possible for a child of God to so sin as to finally be lost. Henderson denied it — or at least tried to. Brother Smith used arguments based on John 3:5 and Matt. 13:41-46. He presented this on a chart

showing that Jesus said one must be "born again" to enter the kingdom of Heaven — thus those in the kingdom are "born again." Jesus said that he would send forth the angels to gather **out** of the kingdom all that offend and do iniquity, casting them into a furnace of fire. This argument was not even noticed by either of the men Smith has met on this question.

Brother Smith did an excellent job of keeping the precise point of issue before the audience. He told them he was not affirming that anyone **would** be lost, but that anyone **could** be lost — even born again children of God. Every passage introduced to negate his arguments were either talking about God's part in man's salvation, or about a good, faithful or righteous person. These were not relevant to the issue of a child of God, a faithful, righteous and good person becoming an unfaithful, unrighteous and bad person. This point was well remembered by the audience.

One other thing that stood out in the debate with Henderson was his complete ignoring of the statement Smith wrote on a black board that went like this: "Any sin a child of God may commit from idolatry to murder will not damn his soul." He pressed Henderson to tell the audience if that represented Missionary Baptist doctrine on the question of "perseverance of saints." Henderson said that was a statement from Sam Morris and not his. Smith then reminded the audience that he did not say Sam Morris said it — he asked if it represented Missionary Baptist doctrine on apostasy. It does — the audience saw it and the Baptists were in trouble on this.

On the evenings of May 7, 8, 10 and 11 of this year, brother Smith met a Missionary Baptist preacher named Lloyd Ashenfelter of Lookeba, Okla. in the High School auditorium in Lookeba. Ashenfelter heard the first debate and apparently was not satisfied with the work done by Henderson. In this writer's opinion, he would have been better to have left well enough alone. He took the worst spanking from the Bible (used by Smith) that I have ever witnessed. On the baptism question he did a little better than Henderson, but on apostasy, he was sunk, world without end. Brother Smith was master of the situation at all times and much, much good was done for the cause of truth.

In my opinion, J. T. Smith is rapidly developing into a very excellent debater and preacher. If you need a man to defend the truth and expose Baptist doctrine, you will do well to call him.

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"OUR WEAPON—IS THE TRUTH"

J. Frank Ingram, Blue Ash, Ohio

"For though we walk in the flesh, we do not war according to the flesh (For the weapons of our warfare are not of flesh, but mighty before God to the casting down of strongholds), casting down imaginations, and every high thing that is exalted against the knowledge of God ..." (II Cor. 10:3-5).

Through the ages the sons of God have been victorious over the sons of men. The result has been greater loyalty and devotion to Christ and death dealing blows to the doctrines of the devil and his evil works. Their victories are attributed to their faith in God and His word.

The inspired written word contains countless examples of great faith by such men as Elijah, Job, and Abraham which enabled them to perform what seemingly was impossible because they believed in God. Today men are called and challenged to exemplify the same kind of faith when and wherever they see the gospel of Christ being perverted, stretched and assaulted by the devices of Satan abounding in the hearts of men.

The imaginations of men have corrupted God's word through the different periods of times and continues very strongly today. God's knowledge for us today is the New Testament and continues to be all sufficient in matters of faith and practice.

It was faith in the wisdom of God's law that gave strength and courage to many of the restoration movement and it offers the same to the believer today to stand against error. Once again, living voices of trust in God's law are needed to turn back the tide of digression. The church is now facing a very critical situation, another great battle against the wiles of error. From the depths of men's minds have arisen the seeds of Satan, and these innovations are threatening the entire structure of the New Testament church. Today it is faith against opinion; revelation against reason; truth of Christ against suppositions and imaginations of men.

Don't forget, that the child of God today has the same weapon as the apostles had and which is mighty before God to the casting down of all imaginations and every high thing exalted against the very knowledge of God.

It should be evident to the informed that the complete silence of the scriptures on things like human institutions and their support from the church treasury, the right of elders going beyond the flock among them, recreation and social halls and the like as a work of the church, shows they must have originated from the imaginations of men, not God. The following you should know about with regards to what has been said thus far.

While in Michigan, for instance, I observed an astounding amount of zeal and enthusiasm, some of which was misguided and some very good. This energy has affected the perspective of many and many have departed from their real goal in Christ

in the church. Most of the brethren belong to the Men's, Women's or Junior Associates of Michigan Christian College. These groups are bringing pressure (as they did on me) upon the churches and pulpits. These threats and pressures are for the elders and preachers to encourage and/or allow a chairman of the Associates to announce and push at worship services (thus corrupting the purpose of the assembly) the Colleges, to join the Associates of the College (if you aren't a member of one they look down on you, causing a breach between brethren), to push suppers, rummage sales, white elephant sales, wrestling matches, donkey basketball game, camps and the like by which the Associates raises money for the college through the above except for the camp. It is good for schools who have friends who work for them, but their zeal at the wrong places is disrupting the church. If only this zeal of God's people was employed in their own areas doing the work of the Lord it would be wonderful and peace would follow.

In March of 1963, six other preachers and myself registered complaints in a meeting with Otis Gatewood about his associates bringing pressure upon 'us. He said, "that the associates was an organization of the college and under their guidance. The school has no right to run the church and vice versa. They are two distinct institutions, and that if it were him he would not announce any of the above at worship services or in bulletins." With this I wholeheartedly agree and told him so. In spite of this, I note much inconsistency on his part and his personnel. The elders and I received letters a few days later with his signature (1) suggesting that preachers in Michigan preach on "Christian Education," Sunday morning April 7, 1963. (Then he mailed me a book on the subject so I would know what to say; my refusal brought trouble to me via of "The Associates") and (2) Before dismissal we were to let the chairman of the local associates of the college read a letter (written by the college). This letter contained statements the elders of the local church were supposed to have said giving endorsement of the school and encouragement to join the associates, to join one of the clubs of donors (\$10, \$50, \$100, \$500, \$1,000). Elders, as such, have no authority of God to allow, endorse or push things like this. Those who do will answer to God. Schools will soon be dictating all the sermon topics or at least for special occasions through the year if we are not careful. Brother Gatewood brought me before the elders where I was preaching trying to get me to write the Gospel Advocate declaring I stood with them, the so-called clearing house for one to preach and be a servant of the Lord. I could name many other incidents of digression and perversions. He and others, brethren, are seeking to run the local congregations through such means as "The Associates" and make those publicly feel little if they don't fall in line with them. **THIS IS CHRISTIANITY?**

The church of our Lord is not second to any institution, nor does she exist or assemble for the purpose of being a fund raising organization or advertising agency for the schemes, ideas and promotional programs by members of the church in the name Christian. If so, any member of the church in business would have just as much right to get up

and plead his business. Of course there are those who will go along with this. God forbid!

I have not written the above to sow any discord, but have given it in the love of God expressed in I Cor. 13. Tactics, innovations as I've suggested are the things that have and are causing disturbances in the body of Christ.

What then, is the difference between the above methods and synods, councils, and conferences of men; between the above and the doctrines of faith only? The origin is the same; imaginations of men; the result is the same: digression and apostacy from the truth. **STAND, BRETHERN, STAND IN THE FAITH.**

THE LIBERAL'S DILEMMA

Edwin P. Knapp, Dixon, California

The perilous plight of the liberal who advocates using church funds for feeding and clothing the world's poor is revealed when he is challenged to show book, chapter and verse for his actions. Having his benevolent pride hurt by this question he asks if it is a sin to take funds from the church treasury to feed a starving child. This seemingly innocent question is loaded. First, it is two-fold and demands two answers. It is certainly not a sin to feed a starving child, but it is a sin to use funds not your own for a purpose which is unauthorized. This is called misappropriating funds and the newspapers are full of people accused of this crime. A San Francisco banker is now being tried in court for this unauthorized action. It could be that his cause was just as noble as that of the liberal but in all reality the crime is just as black. Many liberals overlook the fact that in using church funds for every purpose, no matter how noble, they are guilty of misappropriating those funds and stand condemned having shown a flagrant disregard for the supreme authority of Almighty God.

Many of the liberals justify their actions by using Paul's statement in II Cor. 9:13 as testimony that the non-saints as well as saints in Jerusalem were the recipients of church funds. This reasoning is folly because an accurate study of the subject in Acts 11:27 and Rom. 15:25-26 will reveal that these funds were appropriated for the saints and for the Apostle Paul or the Jerusalem Elders to use the funds for any other purpose would show a disregard for the instructions received and a definite misappropriation of funds. Those funds were contributed upon the first day of the week for God's purpose therefore its usage for anything other than that which was specified would be a misappropriation of God's funds and the ultimate result for those guilty of this act would have been the same as that of Ananias and Sapphira in Acts 5:1-10.

The real tragedy of the liberals' dilemma is in their implicating the Apostle Paul and the Jerusalem Elders in their illegal practices. Once a young mother was sentenced to jail for having stolen a loaf of bread in order to feed her starving child. The Judge

commended her for her cause but he sentenced her for the theft. May the eyes of the liberal be opened to the fact that it is not a sin to feed a starving child but it is a sin to steal. May God grant them deliverance before it is too late.

MARRIAGES, DIVORCES, AND REMARRIAGES

E. C. Owen, Canton, Ga.

We must ask the public to read and study what is presented to us in the word of God. The **stability** of the **human family**, the **happiness of the home**, and the **destiny of precious souls** are involved.

Everyone should want the truth. John 17:17 — Sanctify them through thy truth: thy word is truth.

Many broken homes, the thousands of orphan children, and many unhappy lives are caused by a violation of God's word. Is it worth it? Leaders in the churches have become involved in erroneous marriages. We should awake to the fact that the word of the Lord is our pattern to go by.

1. **THE HOME.** The home is the **unit** of society. It includes the family, the history of mankind and civilization, and the power of the nation. **Character development** is in mother and daddy, family groups, and neighborhood schools. A child's life depends upon how it receives these things. Home life is the best place for social training of the habits of the home where formed ideas are pictured. The journey has begun whether to success or failure.
2. **PARENTS SHOULD LEARN TO SET EXAMPLES.** They should give their children the true conceptions of life. These are:
 1. How important love is.
 2. How to treat other people.
 3. How important home is.
 4. How many things will destroy the influence of the home.
 5. How marriages should be.
3. **WHAT IS MARRIAGE?** Marriage is as old as the human race. God has created man and before his creative work was finished he created woman. Marriage was ordained at this time. Gen. 2:18 — And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him. Gen. 2:23-24 — And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. This marriage should furnish **mutual love, honor, fidelity, sympathy, and forbearance.** This is what marriage is based upon. Gen. 2:24—There fore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one flesh.** What then is marriage? The two becomes **one** flesh, body and mind, love is the tie that keeps unity between man and wife.
4. **WHAT WILL CONSTITUTE A TRUE MARRIAGE?** In marriage the two personalities will blend and supplement each other in carrying out all of the designs which God had in ordaining marriage.

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5. HOW TO MAKE A MARRIAGE HAPPY. Man and wife is one flesh when they take upon themselves the marriage vow. Being one flesh they should treat each other as such.
1. They should not withhold any secrets.
 2. Family financial problems should be discussed between man and wife.
 3. Children behavior should be settled between man and wife.
 4. Love is found in marriages if we will take time out with our wives or husbands, to talk and to make them feel we need them in our lives.

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Bruner affirms — Hamilton denies

May 25 & 26 — Proposition: "The scriptures teach that baptism in the name of Christ to a penitent believer is for (in order to) the remission of his past, or alien, sins, and is, therefore, essential to his salvation from alien sins."

Hamilton affirms — Bruner denies

May 27 & 28 — Proposition: "The Scriptures teach that every one who has been truly born again will persevere unto everlasting salvation, for he cannot so sin as to be finally lost."
Bruner affirms — Hamilton denies

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